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JOURNAL of EDUCATION

A. E. WINSHIP and A. W. BELDING, EDITORS
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EDITORIALS

Twenty-five-Year Limit

SENATOR COUZENS has provided a ten-million-dollar fund to be known as the Children's Fund of Michigan to "promote the health, welfare, business and development of the State of Michigan and elsewhere throughout the world."

He provides that the fund, principal and interest shall be thus invested in its entirety within twenty-five years after May 11, 1929. This will probably mean the use of $17,000,000 for the benefit of society through children.

Dr. Hugo Freund, the personal physician of Senator Couzens, who is one of the trustees, says: "It is too early to state all the lines of activity contemplated. Mental hygiene and child guidance clinics will be encouraged; vocational and educational problems will receive attention; plans for properly supervised group recreation will be assisted; dietetic hygienics, nutritional and other subjects bearing upon the health of children will be investigated whenever and wherever the indication for their study arises. For the present no research in the pure sciences will be attempted, nor will any edifice be erected to serve as a centre for the many activities."

That which interests us especially is the twenty-five-year limit which follows the lead of Mr. Rosenwald in his recent fund of $20,000,000.

Isn't this a gentle hint that in studying educational history, researching and otherwise, there should be a twenty-five-year limit. If two of the ablest business men in the country who are sufficiently interested in the country's future to invest vast millions in education in several phases realize that there will be an entirely new educational need for America twenty-five years hence it is not likely that they will use twenty-five-year-old education to start with.

Chicago University Opportunity

MUCH is said about the youth and exceptional ability of Robert M. Hutchins, the new president of Chicago University, but he thinks more of the youth and opportunity that Chicago University offers. In accepting the election he said:—

"Because of its geographical position, its tradition of freedom and enterprise, the excellence of its faculty, and the spirit of co-operation that exists between its members and the Board of Trustees I regard the University of Chicago as the great educational opportunity in the United States."

There is as much interest in what Chicago University will do under the president's leadership

as there is in what he will do. The next ten, twenty, or thirty years of Chicago University will mean much to the New World. "The University of Chicago is known in the educational world as a pioneer. The genuine spirit of academic freedom and unfettered investigation which has characterized its efforts has contributed greatly to its remarkable progress and the outstanding position it has achieved in its thirty-seven years of existence."

Making Algebra "Harmless"

WE ARE using this week an unusually lengthy article by W. D. Mackintosh. It will repay you to read this article unless you are sure there is nothing about arithmetic that you do not already know. Mr. Mackintosh has given many years to this subject.

You will surely be interested in the first few paragraphs which insist that you must decide whether to say and think "from" or "out of" as you subtract. This is of primary importance. If you say "from" you assume that if you are to subtract 4 from 9, the 9 is really two numbers, 4 and 5, and all that you do is to take the 4 away from the 5.

But if you say that you take the 4 "out of" the 9, which is a group of nine units, then you have an entirely different idea of subtraction.

You must decide that for yourself, which is a simple matter. But you soon find yourself in all sorts of trouble.

Whichever choice you make leads you into a trap as soon as you see a 0.

Then you are in greater trouble when you subtract a large number from a smaller, and you accept algebra as a magician, a sleight-of-hand performance that gives you the result without asking how or why.

It takes Mr. Mackintosh a long time through devious ways, but he is entirely satisfied that if you teach children arithmetic in his way algebra will be harmless when the child reaches the algebra age.

Antioch College

ANTIOCH COLLEGE, Yellow Springs, Ohio, Dr. A. E. Morgan, president, is the only college in the New World created in these modernized times with a keen modern spirit combining scholarship for genuine culture with earning while learning to establish a habit of blending success in business with the enjoyment of leisure.

President Morgan appreciates that the way to make the college a part of a student's life is to have some of his college life real life out of college.

The Antioch way escapes absolutely the handicap of pestering traditions and the festering of scholastic stagnation.

Antioch education results in a physical and intellectual equipment for the civic and social activities in the world in which they must function in business and leisure.

President Morgan is one of the few scholastic leaders who appreciate that culture must be learned for tomorrow and not from day-before-yesterday. Agriculture, horticulture, floriculture have no thought of raising grains, fruits, or flowers as they were raised by their grandfathers. Culture looks forward and not backward at Antioch.

The great American tragedy is the ease with which millions flow into the treasury of institutions to preserve traditions when Antioch is suffering for a few thousands to prepare youth for noble, intelligent citizenship in the highly complex tomorrow.

The City School Board Member

THE city school board member is one of the most important officials in the American government, but he is the least likely to achieve anything important as a city school board member. And he is the most difficult official to write about or deal with in any attempt to make changes.

We have been a city school board member in three cities, and we never had any unpleasantness, and never achieved anything significant after the first experience, which was in the late sixties, when it was easy to transform the schools from the old way to what was then a new way of doing things.

We have lived fifty years in cities when we were not a city school board member, and have had children and grandchildren in public schools, with a vast array of city school board members, and we say unhesitatingly that we think city school board members are the most satisfactory public officials we have known.

They are more likely to be chosen for their fitness for the position, are more likely to be devoted to the best interests of the community, and give more time and thought without financial, social or personal advantages than any other class of local officials.

The only publication devoted to a study of "The City School Board Member and His Task Written for City School Board Members," is by Edgar Mendenhall of Kansas State Teachers College, Pittsburg, and published by the College Inn Book Store, Pittsburg.

It is purely professional, is devoid of any sinister motives, has no other purpose than to help city school board members serve their city and citizens wisely with the least friction. It is as genuinely a professional service in a new line of effort as we have seen attempted by any school faculty and published by the institution's book store.

Belding's Page

CABINET VS. BUREAU

WHETHER education is going to be dignified with a place in the President's Cabinet is not yet clear. Education is worthy of all the honors which may be conferred upon it. Its importance in the scheme of national life cannot be denied.

The movement to create a ministry of education has nevertheless met strenuous opposition.

Fears are entertained in certain quarters that a ministry or department of education would lead inevitably to standardization. To any one familiar with the work of the bureau which we now have, this bogey seems childish. A department of education would merely go on doing, to better advantage, what the bureau has done. There is no standardization implied in letting the leaders of education know what methods produce results and what do not.

Another fear, even more silly, is that the raising of education to a place of greater dignity in Washington would be a menace to private schools. Political demagogues have begun to employ this line of attack. What it amounts to is an appeal to religious prejudice—as if the parochial schools were threatened and the only means of saving them were to confine federal educational activities to a bureau.

Education, by the way, has no small job cut out for it in these United States just to make people use their reason in place of their falsely stirred emotions in the forming of decisions!

TRAINING FOR PROSPERITY

A COMMITTEE of business authorities, headed by Herbert Hoover, has reported upon the subject of prosperity in the United States. The report concerns educators in at least two respects.

First, prosperity has only just begun. "We have only touched the fringes of our potentialities," the committee declares.

If we accept the theory that virtuous behavior is more difficult in prosperity than in adversity, then education surely has its problem, already half realized, of preparing youth to "stand" prosperity.

If education, and possibly religion, fail in this, prosperity is apt to fail. For, as the Hoover committee points out, the continuance and growth of prosperity depend upon keeping an economic balance. If greed of capital or labor, if avarice of producers or consumers, if the possession of monopolistic advantage by one group or another, throws the nation's economic machinery out of gear, prosperity will be broken. This calls not alone for knowledge of business statistics, but for self-control and the exercise of social-mindedness.

The second place where the report verges upon education is where it refers to unemployment. Many workers are thrown out of jobs in these days by changes in popular demand and in methods of production. This sort of thing is likely to go on increasingly. The citizen of tomorrow will need vast adaptability. Can education supply it? It can, by imparting not only facts and principles, but power to apply them. Over-specialization contains an element of danger.

SENSE OF BEAUTY

SPEAKING at Princeton recently the British Ambassador, Sir Esme Howard, impressed the need of greater attention, both here and in his own country, to cultivation of the aesthetic sense. He pleaded for wider interest in handicraft. Deploring his own lack of training in any art, he stated that he will, immediately upon his retirement from diplomatic duties, next year, take up the art of bookbinding.

How vastly different is the argument we hear for the adding of manual practice to public school curricula! Economic reasons are given prominence above nearly all others! Next there is talk about co-ordinating the hand and the brain. But we hear little about developing the taste for what is beautiful.

What, after all, is more important to the individual than his ability to appreciate and to enjoy creations which have in them something of that perfection which we call divine?

How shall the child learn appreciation of the perfect unless through actual sharing in the effort to create perfection?

This, it seems to me, is one of the most valid justifications of manual arts in the curriculum.

To quote Sir Esme at one point:—

"Even if bookbinding is but a small matter, I console myself by saying that most men must be content to do small things with a great heart. To have bound one book really well is to have accomplished something worth doing, because we have added, in accordance with our capacity to do so, to the stock of beautiful things in the world."

If mottoes on the wall were still in fashion, that word of Sir Esme's would be well worth framing: "Most men must be content to do small things with a great heart."

Anson W. Belding

Associate Editor.

Character Building

By S. M. BARRETT
Kansas City, Mo.

THE term "society" signifies the reciprocal relations between individuals. In a concrete sense a society is any group of individuals who have more or less conscious relations to each other.

Any form of associated individuals (whether it be genetic as the family, the ancient clan or nation of blood-related persons or whether it be simply an association of individuals who have common interest such as religious, economic or political) is a society.

Each unit of society, whatever its nature, has its own inherent code of morals by which group conformity is required of each individual. No individual exists apart from society and no society exists apart from individuals.

Our rights and our duties are interrelated with the rights and duties of other people, hence our behavior while it is primarily our own concern is also the concern of society. This fact leads us at once into a study of the right and wrong of human conduct—ethics.

Ethics, as the science which deals with the right and wrong of human conduct, therefore, becomes at once a basic source of study and investigation in behavior. The social and moral in human behavior are so interrelated in a study of human conduct as to be practically inseparable. In seeking to indicate the validity of certain moral ideals in order to present norms by which human conduct may be judged, social and ethical materials are used without any attempt to segregate such classes of materials.

Not all (in fact only a few) organized units of society are to be utilized in drawing materials for this study of character building, for only such units as the home, the school, the church, the community, and the state are closely interrelated in the educative process which in itself is a cooperative effort of individuals and society.

Organized society seeks to protect the rights of individuals and to see that each individual does his duty, for *right and duty are correlative and inseparable.*

Society recognizes *inalienable rights* such as right to *life, liberty* (of action within just limits), and *equality* (equal opportunities as a member of the human family). It also recognizes acquired rights —rights the individual has earned such as right to property. Now if one individual has a right to any one thing it at once becomes the duty of all other individuals of that group to respect that right and hence society must see to it that individual rights are respected.

Parents have a right to enjoy their children, but it is their duty to care for them and to educate them. Society (the state in this case) sees to it that this duty is performed. Children have a right to go to school, but at once there is the duty of group conformity—obedience to the inherent rules of the school. Persons have a right to go to church, but with that right is the duty of *group conformity* while attending church.

Whatever the rights of an individual there is always an accompanying duty. One cannot always be insisting upon his rights and neglecting his duties. Such an individual will find at last that society will oppose his conduct. He will be taught to do his duty, if need be, penalized for the neglect until the duty is done.

Proper association of parents and children forms the family which is an elemental or primal unit of society based upon the objective of perpetuity of the race. Each organized unit of society is based upon some prime objective, and has its own code of morals or laws which are inherent therein. In any organized unit of society the individual is impelled to conform to group laws, and, failing to do so, violates group morality.

In the family organization, for instance, anything that would interfere with the care and nurture of children would violate the laws or morals of the group. The proper care of children is a prime objective of the group, but if children are to be guided and protected, they must rely upon the more mature judgment of the parents and obey them.

There is an authenticated incident of a railway switchman who saw his four-year-old son coming toward him on the track over which a fast-going train was to pass within a few seconds. The boy had not seen the approaching train. If the switchman should open the switch to deflect the train it would cause a wreck and perhaps the loss of many lives. If he did not, the train must pass over his little son. Quickly he called to the boy: "Lie down!" Instantly the boy obeyed. The train passed over, and no harm was done to anyone. Ready obedience on the part of the child thus protected his life without endangering the lives of others.

In the family group, as well as in all other groups, when a member conducts his own activities in such a manner as to interfere with the rights and privileges of another, he is persuaded or compelled by the group to desist, and it becomes his duty to see that his acts conform to the code of morals of the group. Therefore, the members of the family must form certain habits. At a cer-

tain time the various members must assemble for dinner. Of course it will inconvenience some members of the group if certain other members are not habitually prompt. At some time the daughter must practice on the piano, but it would not conform to family morals if she formed the habit of doing this task just at bedtime when the parents were ready for quiet sleep, much needed after a day's strenuous labor. Habits that violate group regulations should not be formed.

These codes of morals for conduct in the government of groups of individuals are termed *law*. Laws may, therefore, be defined as rules of human conduct. Such rules grow by custom until they become fixed and fundamental to society. Such rules when recognized by everybody but not of special record are called common law, and this body of law constitutes the larger body of rules for governing people. When these laws and customs are enacted by a legislature they become statutory laws and are of record. Laws, therefore, are based upon the will of the people and should be respected.

Laws for the government of the school, like other laws, should be inherent. They should express justice in terms that the pupils' nature must approve. Thus they will not only be just, but the pupils will be constrained to obey them. Rational school management, that is, management which recognizes the fundamental principles of justice in law and that all law, including school law, is universal will go far in strengthening the character of pupils. Of course, a school may be crushed into obedience by the power of the teacher, but such obedience is really disorder. The will of the group, and the good of each and all, the things that are right, should be the governing powers.

Pupils can understand as readily as the teacher that in the schoolroom there should be no disturbance that would hinder anyone from doing his work. This ideal properly cultivated will cause the group to disapprove any disorder. Then, by choice, habits of orderliness will be developed.

It is well known that, both for the individual and for society, virtues are the means of self-improvement and in fact are necessary for self-preservation, since morality is the foundation of all social structures. Society could not exist without justice, truth, honesty and industry.

This being true, it follows that proper ideals of the chief virtues and of their opposite vices should be systematically cultivated by the school and each pupil should be led to form proper attitudes and habits in relation to such virtues and vices. This effort should be made in extra-curricular activities as well as in curricular activities. Every activity of the school should be used as a vehicle to carry forward moral training or character building.

The "Schoolmaster's Prayer" in "Young Barbarians" has become noted because it embodies the accentuation of some fundamental virtues, condemns their opposite vices, and is an example of making the opening exercise of school a vehicle for carrying moral training. And, furthermore, it is a practical application, and it is an honest appeal for help in a task recognized as difficult and necessary.

"THE SCHOOLMASTER'S PRAYER.

"Lord, deliver the laddies before Thee from lying, cheating, cowardice, and laziness, which are as the devil. Be pleased to put common sense in their hearts, and give them grace to be honest men all the days of their life."--Ian Maclaren, in "Young Barbarians."

The "Scout Law" enumerates twelve virtues to the promotion of which each Scout is bound. They are as follows:—

1. A Scout is trustworthy.
2. " " " loyal.
3. " " " helpful.
4. " " " friendly.
5. " " " courteous.
6. " " " kind.
7. " " " obedient.
8. " " " cheerful.
9. " " " thrifty.
10. " " " brave.
11. " " " clean.
12. " " " reverent.

This is an excellent list. In the cultivation of these virtues the Scout is dependent largely upon his own initiative. The ideals and attitudes are formulated of course, but the situations are not created—they are to be found by the Scout in everyday life and the right reactions are his own care and responsibility.

Collier's Code, which has been widely distributed and is well known, contains ten subdivisions as follows: —

1. Courage and Hope.
2. Wisdom.
3. Industry.
4. Knowledge and Usefulness.
5. Truth and Honesty.
6. Healthfulness and Cleanliness.
7. Helpfulness and Unselfishness.
8. Charity.
9. Humility and Reverence.
10. Faithfulness and Responsibility.

The Denver List, which was prepared under the direction of the curriculum department of the Denver public schools, was reduced from a list of seventy-four traits for high school boys and girls to a list of thirty with their synonyms.

In "Moral Training in the School and Home" Dr. Sneath of Yale and Dr. Hodges of Cambridge have indicated, for work in the several grades of elementary schools, lists of virtues and vices rang-

ing in number from seven to twelve in a single grade. Of course, certain virtues and vices are repeated in several grades. It is to be observed that such virtues as truth, honesty, industry, and justice run throughout the several grades in one form or another.

Dr. Charters, in his book, "The Teaching of Ideals," gives a comprehensive table of traits cross-sectioned by a list of situations (p. 89). Such a device can be made to serve for a very wide range of ideals, attitudes and habits.

However widely the several lists vary in the enumeration of virtues and vices, it may be readily seen that differences in wording and arrangement account for the major portion of the variations. So long as a conscious and organized effort is made to strengthen character and stabilize student conduct these differences in the form and wording of specific objectives may be considered negligible.

Teachers are more or less familiar with the psychological definitions of *habit,* but we may be satisfied to use the word habit in these suggestions as meaning *a tendency to reactions and uniformity of response to stimuli of either external or internal origin. Good Character* is sometimes described as a completely formed will or as volitional inclination toward the right. From the child's viewpoint the whole psychology of character building may be summed as follows: "I see; I like; I wish I were; I will be." In this manner ideals are formed and become modifiers of action, i.e., function as character builders.

Long before the school life begins the child has certain definite ideals, attitudes and habits. Some of these ideals are low. Some of the attitudes are wrong, and some of the habits are not good. For these reasons there is a never-ending cycle of conduct regulations, and therefore necessities for character strengthening presented to the teacher.

Ideals come into the child's conscious life by example and by precept. When the character of the teacher furnishes a good example of the ideals presented in precept the work of character building is accelerated, and when this is not the case, the reverse is true. Precept unless accompanied by actions in harmony with the precept may be valueless and is very often a hindrance in the building of right character.

A teacher who is decidedly cheerful and courteous to one and all will have little trouble in establishing the virtues of cheerfulness and politeness in the school. If she is punctual and neat she will find it easier to establish habits of promptness and neatness. But always there is effort required to combat objectionable ideals, attitudes and habits that find their way into the school.

The pleasure-pain stimulus to action has always been recognized in school government, but perhaps not studied very carefully. In the development of the feelings teachers usually do three things rather well. First, provide an agreeable atmosphere in the school and inhibit that which is disagreeable; second, use various feelings in a positive way to stimulate effort; third, seek through activity to develop proper feelings in pupils. This is commendable. But feelings rise to form emotions, and when sufficiently stimulated passions "boil up" and ofttimes control reason. Thus, the individual is driven beyond a calculating frame of mind, and mayhap his ideals are of no avail for the moment as modifiers of conduct.

In this connection a quotation from Wagner is appropriate: "*In the moral life we govern ourselves. In the immoral life we are governed by our needs and passions.*"

If teachers could make a more careful study in this field, no doubt the number of "problem" cases could be reduced.

Many a boy and many a girl loses hope of succeeding, receives no encouragement and perhaps few kind words at home and gives way to melancholy. When poor grades are reported at home and parents permit reason to be supplanted by passion, the pupil without the sustaining sympathy of a wise teacher may also abandon reason to passion, and through revengeful acts lose his standing in school to become at least a problem case, perchance a delinquent in school and in after life.

After all the teacher's personal influence has always been and, of course, will continue to be the most potent agency in stabilizing student conduct and strengthening student character. The present movement in education is an attempt to aid in widening the field of effort in character building so as to include, in addition to the teacher's personal influence, certain other agencies such as the school groups in all the school activities, curricular and extra-curricular as well.

No one knows the only way or the best way to secure organized group activities in character building. Much literature is now appearing in the educational field discussing plans and procedures in character building. Much of this is excellent, but of course the individual teacher, the particular school or the school district must take the initiative in inaugurating the work of increasing the school's efficiency in character building. It is also quite evident that at this time every teacher, every school and every school district should make an extra effort to stabilize student conduct and strengthen student character. No school unit should fail to make a conscious organized effort to establish definite efficient plans and procedures for character building.

Making Algebra "Harmless"

By W. D. MACKINTOSH

TWO different ideas they had, those seventeenth century arithmetics, about the "subtracting" process; the "from" idea and the "out of" idea.

The two ideas were opposed to each other in this respect: the idea that "subtracting" was the process of taking one number "from" another number presupposed, necessarily, the existence of two separate numbers; the idea that "subtracting" was the process of taking one number "out of" another presupposed, necessarily, the existence of only one number—this number to be considered as made up of two or more parts, rendering it possible to take a part "out of" it.

It might readily be supposed that the group of arithmetics using the "from" idea would differ greatly, in their treatment of the "subtracting" section, from the group of arithmetics using the "out of" idea.

On the contrary, the "from" group developed this section in exactly the same fashion as Hodder's and the rest of the "out of" group did; accomplishing the feat by means of two arbitrary rules, enforced either by explicit direction or by example.

By explicit direction, the number taken must always be less than the other. The "out of" group of arithmetics also used the "less" as explicit direction; apparently on the principle of making "assurance doubly sure," since no exercise of logic could make it out that a part could be greater than the whole.

By example, the "from" group enforced this method of procedure: as a result of the "subtracting," not only must the number "taken" be made to disappear but, also, an equal part of the other number must be made to disappear with it; enabling the same answer to be obtained as if the "out of" had been used.

On their part, the "out of" group of arithmetics were content with letting the "from" stand, when dealing with numerals; adopting, too, the regulation arbitrary rules that went with the "from." Since the actual work of the "subtracting," then as now, was supposed to be done by numeral-using, it seemed like a fatal concession to admit that one numeral could be taken "from" another numeral. The only available conclusion seems to be that, while aiming to keep arithmetic procedure undisturbed, this "out of" group of arithmetics was trying to bring about a change in procedure outside of arithmetic procedure. That brings questioning algebra procedure, in this matter of the "subtracting" process.

The answer to the questioning is this: Algebra carries on two "subtracting" processes, both under cover of the "from"; contradictory, each to the other. Like the "from" arithmetics, one of these processes considers the "subtracting" process as being the process of taking one number from another number. The other process considers the subtracting process as being the process of taking a number from a member of the equation.

In carrying out the first "subtracting" process, algebra rejects the first arbitrary rule of the "from" arithmetics—the rule requiring the number "subtracted" to be less than the other number. The rule algebra adopts in its place recognizes that any number can be subtracted from any other number—a strictly logical rule, if algebra would only fix it so that it could actually be put in practice.

Algebra does, however, accept and put in practice the second arbitrary rule of the "from" arithmetics; the rule requiring the "subtracted" number to take with it, when it disappears, a part—equal to itself—of the other number.

In carrying out these two rules, whenever the "subtracted" number happens to be the larger, algebra's employment of less-than-nothing numbers becomes a necessity absolute.

Was it this, then, that impelled Hodder's and the rest of the "out of" arithmetics to try having this "out of" adopted in dealing with numbers? Knowing that by no possibility could a part be greater than the whole, did they hope to remove all excuse for algebra's employing these less-than-nothing numbers?

In this case, Hodder's failed to dominate the arithmetics of the generations coming after; our arithmetics today submitting to be dominated by those "from" arithmetics—accepting their theory and their rules without question.

Would it have been any better for us, if our arithmetics had adopted the "out of" instead of the "from"?

It isn't at all sure that it would have made much difference. Experience teaches us that half-way reforms don't help much. Nothing does lasting good unless it gets down to the root of the trouble. So long as arithmetic has to use any rules at all—whether enforced by explicit direction or enforced by example—we may be sure the root of the trouble remains untouched.

Another thing that experience teaches is this: until the reform attacks the root, there are always ways enough to get around the partial reform proposed. Ways would not have been lacking for algebra to have developed necessity for employment of less-than-nothing numbers, had it been deprived of the "from."

Following the law of equations, the equation $2x - 3a - 13 = 0 - 4$ would have been entirely logical. Then all that algebra had need to do, in order to establish the necessity for using less-than-nothing numbers, would be to declare that the "zero"—being a nothing-number—could be dispensed with at will, leaving the equation in this shape:—

$$2x - 3a - 13 = -4$$

Following this course, algebra would only be using arithmetic's arbitrary decree about the "zero," to justify an equation form that it now uses without apparent justification; the historical record furnishing no arithmetic account of the origin of these less-than-nothing ("minus") numbers nor giving any reason why their use was a necessity.

If we hesitate to think that algebra in case of need would stoop to such a trick, we have only to recall the trick it does play without any need; this trick utilizing this same conception of the "zero" being a nothing number, combined with arithmetic's definition of the "dividing" process. As result, algebra's assumption that it has gained access to the realm of "infinity."

In direct contrast to this way of using the "from," algebra's other way of using the "from" directs that a number shall be taken from its place in a member of the equation; without taking with it any part of any other number when it disappears. Then, to preserve equality, algebra directs there shall be another operation, just like the first operation, carried on in the other member of the equation; incidentally, in carrying out this second operation, if need arise, algebra doesn't hesitate to utilize the first "from" or even a less-than-nothing ("minus") number.

So far as the operation of taking the original number from its place in the equation-member is concerned, it could be done simply by using an eraser or by mounting that number on a paper base of its own, separate from the common paper base. Unless there happened to be a number just like it in the other member, evidently this procedure couldn't there be employed. The way algebra gets around the difficulty is by enforcing that in neither case shall any real subtracting be done; instead, the subtracting shall be imagined to have been done and a new equation written, in accord with the imagining. This method has the advantage of not attracting attention to the diversity between the two "from" definitions.

The entire development of arithmetic and algebra procedure illustrates the folly of trying to build an exact science, using materials of whose nature and possibilities the users were in total ignorance. By following arbitrary rules, the count could be kept straight. That was all. No theory, no conclusion based on the theorizing, could be depended upon as being true.

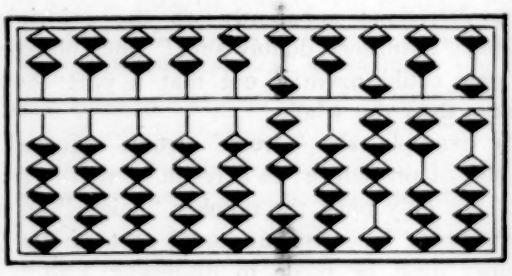
Those seventeenth century publications might have pleaded in excuse that they had nothing to make comparison with, no other place-value mechanisms being available; except, perhaps, the one used before numerals became generally adopted—a form having no apparent connection with our number-forms, the so-called "numbers."

No such excuse can be pleaded by arithmetics or algebras of today. Access can now be had to a variety of such mechanisms, enabling the nature of our number-forms to be determined, also what can be done with them. The place-value mechanism, still used by the Japanese, will serve to start with.

If a Japanese school boy were required to produce a number-form entitled to the counting-name eighty thousand nine hundred twenty-six, at once he would take up a light framework that he can hold in one hand while manipulating with the other. This framework has a cross-bar, from side to side, and a series of wires, stretched from top to bottom. On each of these wires are seven rhombus-shapes; all perforated, sliding easily along the wire; all as far from the cross-bar as possible; five below, two above the cross-bar.

Holding the framework level, he begins taking the proper rhombus-shapes from their places on the wires, sliding them along until they are added to new places on the wires as near the cross-bar as possible.

At the end the rhombus-shapes in close vicinity to the cross-bar constitute the required number-form; in the case supposed, the result like this:—



The American school-boy, if required to produce a number-form entitled to this same counting-name, would take up a piece of paper and a lead pencil; producing a number-form like this:—

8 0 9 2 6

Unlike as these two number-forms appear, resemblance can be traced.

Both forms use well-defined shapes; the rhombus-shapes made of wood or some other firm substance, the numeral-shapes made of pencil-lead. Both forms have decimal place-value spaces, protected by space-guards; the Japanese form dividing each of its decimal place-value spaces into two parts, the upper part a five place-value space. The wire space-guards of the Japanese form are utilized also as supports for the perforated rhom-

bus-shapes; while the American form utilizes the outlines of its numeral-shapes as space-guards, a trifle of paper enough for support.

When it comes to the question of why this Japanese number-form and this American number-form are entitled to the same counting-name, that requires careful consideration.

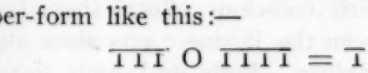
Evidently this highly efficient Japanese mechanism—in speed and accuracy outclassing the American mechanism—did not spring forth, fullfledged, all in a night's time. It must have been the result of evolution from some primitive form, having none of its special features; a form having only plain shapes, on plain place-value spaces. To such a form the principle of place-value would be applicable, the principle that each shape on any space is representative of a group of objects; the number of objects, in that group, indicated by the counting-name attached to the space.

Looking then at such a number-form as the one depicted, if we wish to know what counting-name it is entitled to, all we have to do is to decide what counting-name the corresponding number-form would have had on the primitive mechanism. Knowing well that no change of shapes nor any transference of these shapes from place-value spacing to their space-guards nor any usage of subsidiary place-value spacing could take away its right to that counting-name.

Two other mechanisms, illustrated in Smith's History of Mathematics, Vol. II will help show why the American number-form is entitled to the same counting-name as the Japanese. One of them a Chinese mechanism, originating some two thousand years ago; the other used in Southern Europe about a thousand years ago. Both used numeral-shapes on place-value spaces.

The Chinese-shapes like this: 𝍠 𝍡 𝍢 𝍣 (also 𝍤) 𝍥 𝍦 𝍧 𝍨 𝍩. The European numeral-shapes, similar to the American; each mounted on a bit of wood.

If the Chinaman of about the year 1000 had been given that counting-name, eighty thousand nine hundred twenty-six, he would have produced a number-form like this:—

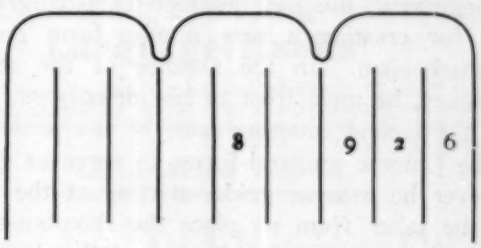


Bearing in mind the changes there must have been between the time of the Japanese mechanism and the time of the original primitive mechanism, this number-form at once connects itself with an intermediate form, on a mechanism using plain shapes, not on space-guards but on place-value spaces; these spaces having the subsidiary five place-value spacing, as appears by the representative tally-mark above the other tally marks, after the fifth numeral shape.

Not that the tally-marks, of which these numeral-shapes are made up, ever were used on such an intermediary mechanism. Originally they could have been used only as tally-marks are commonly used, as representatives, for keeping record; as representatives, entitled to the same counting-name as the number-form represented.

Two points remain to be noted: (1) the way in which these groups of tally-marks serve as space-guards for their place-value spaces, by the simple device of using horizontals for perpendiculars and perpendiculars for horizontals on tens-space and thousands-space and so on; (2) the beginning of a grouping and joining together process, forming special shapes; as evidenced by the special shape "𝍤," used interchangeably with the non-joined form "1 1 1 1."

Suppose the Southern European of about the same period, somewhere around the year 1000, had been given the same counting-name, he might have produced a number-form like this:—



Comparing the American set of numerals with the Chinese-set, we may fairly conclude that the two sets had a similar origin; the numeral-shape entitled to the counting-name "one," being a tally-mark, indicating that the other numeral-shapes are also grouped and joined-together tally-marks. That the process should have been carried far beyond what the Chinese considered necessary would be natural enough; since these tally-marks must have been representatives of plain shapes, on place-value spaces that didn't have a subsidiary place-value spacing.

Comparing the American number-form with the Southern Europe number-form, the origin of the "zero" is at once apparent. That space between the 8 and the 9 is a "zero" space; this term "zero," meaning "empty," a term applied in India centuries ago to such spaces in number-forms. As a matter of necessity such "zero" spaces, in number-forms like the American, must be guarded by the original space-guards; in the absence of numeral-shapes to do the guarding, the easiest way to keep these space-guards distinct from the "one" numeral-shapes being to bend their ends toward each other.

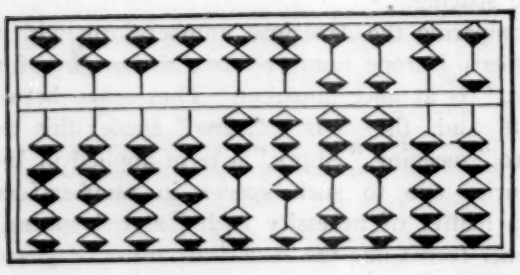
Now we understand why the American number-form is entitled to the same counting-name as the Japanese number-form. Incidentally this survival of the term "zero" indicates that our numeral-shapes are representative of shapes used on some place-value mechanism originating in India, of which that Southern-Europe mechanism was a specialized form.

Another question comes. What difference is

there between the method of operating with the Japanese mechanism and the method of operating with the American mechanism?

Suppose the Japanese school-boy being required, using the counting-name first given and the counting-name two hundred sixty-seven thousand eight hundred seventy-nine, to find their sum; the term "finding their sum" meaning that a single counting-name is to be found, a counting-name that can be used in place of the two counting-names. It requires first finding a number-form that shall be the equivalent of the two number-forms entitled to the counting names given.

Already the Japanese school-boy has on his mechanism a number-form entitled to the first counting-name, eighty thousand nine hundred twenty-six. If he had another such mechanism, he could produce on it a number-form entitled to the second counting-name; this new number-form to serve as guide for creating a new number-form on the first mechanism. In the absence of the second mechanism, he must trust to his memory or write down the second counting-name or use something like the Chinese numeral-forms to serve as guide. Whatever he uses as guide, starting at the right hand, he takes from its place the rhombus-shape close to the lower side of the bar, sliding it on the wire and adding it to a place close to the four rhombus-shapes at the bottom of the wire. Next he does the same way with the two rhombus-shapes just below the bar on the next wire. Then he does the same with the lowest of the four near the bar on the next wire. Next he takes from their places three of those at the bottom of the next wire and one of the two at the top, adding them to places as close to the bar as possible. So he goes on, until the new number-form looks like this:—



This new number-form entitled to the counting-name three hundred forty-eight thousand eight hundred five, the counting-name required to represent the sum.

Apparently, the school-boy's hand has been doing all the work; with its constant taking from places and adding to other places. But what decided the course that this substracting-adding should take? Why did the hand deal with just the rhombus-shapes it did deal with, letting the rest of them alone?

Evidently the hand, all the while, was acting under direction of the mind; as it always must. Applying the counting-names six and nine, the counting-sense must have decided that the resulting counting-name was one ten and one five; the hand at once acting in accord, so far as the five was concerned, waiting perhaps until the counting-sense had decided the result of using the counting-names one and two and seven before dealing with rhombus-shapes on the next wire; so on.

This then was what was going on all the time: the mind, through its counting sense, using successive counting-names as basis for a new counting-name; the hand dealing with the rhombus-shapes to make record of the partial results, as fast as the counting-sense makes decision.

Suppose now the American school-boy to have been given the same two counting-names and required to find the sum. He, too, already has the first number-form on paper. On the same piece of paper he now constructs a number-form entitled to the second counting-name like this:—

80926
267879

He can't do as the Japanese school-boy would have done—use the second number-form, as guide, to decide what shapes shall be taken from one place and added to another place in connection with the first number form. What he can do is to use both number-forms, as guides, for producing a third number-form; like this:—

80926
267879
348805

Except for the using of both the original number-forms as guides instead of only one of them—causing the head-work instead of the hand-work to be done with conscious effort—there is little difference between the Japanese procedure and the American procedure. Both deal with successive place-value sets from right to left, one set at a time. In both methods the mind leads the way, using the two counting-names to determine a new counting-name; it being the hand's work to make partial record with the shapes it is using—whether numeral shapes or rhombus-shapes. These successive partial records constituting a permanent record—if need be—when numeral shapes are used; a temporary record, if rhombus-shapes are used. In either case, these partial records, when the mind and hand have made them a complete record, enable the school-boy to tell the counting-name required to represent the sum.

Of this difference between head-work and hand-

work, arithmetic gives no hint. Nor does it give hint of any difference between counting-names and number-forms; classifying them together under a common name, the name "numbers." Under cover of this concealment it enforces doing what it is not doing, by arbitrary rule and example; by arbitrary definition of the zero as a tenth numeral.

All the while, too, it is doing its best to develop the sort of mind needed to enable the youth to accept algebra theory and practice without question—to develop the docile sort of mind, to develop the sort of mind ready to believe anything it is told to believe on authority.

So long as colleges keep algebra on their list of college examinations, so long will the schools think they must teach it. If they must teach it, how can it be taught without harm to the mind?

Only one answer presents itself: arithmetic must be taught in such fashion that the mind shall be able to detect the difference between what is so and what isn't so; that Southern Europe mechanism pointing the way.

After giving the school-children the means of finding out why numerals are entitled to their counting-names, they are to be given these numeral-shapes, conveniently mounted, to be used on a simple place-value mechanism. Now the subtracting-adding processes become conscious processes, just as with the Japanese mechanism.

Then, too, comes realization that these subtracting-adding processes, following after the mind's counting processes, have nothing to do with finding the sum or the difference or the "product" or the "quotient," farther than to make partial or complete record, for the mind's convenience in its use of counting-names.

So far as the counting-sense becomes developed, these number-forms that we call "numbers" will serve as original records; without need of going through the subtracting-adding process with the mounted numerals. Beyond that point, these "numbers" can only be used as permanent records and as guides.

When these children reach the algebra-age, their arithmetic-work has not developed the sort of mind needed for acceptance of algebra theory and procedure, without question. On the contrary, it has developed the sort of mind that will begin to question from the moment it comes in contact with algebra theory about adding and subtracting, with its theory about two kinds of numbers, about the "algebraic-sum" and so on; all along the line.

In one way this experience of questioning the algebra may prove an advantage to them, in that it may put the mind on its guard against accepting, without investigation, all that the schools require to be believed on authority. This questioning tendency one step toward the development of a mind that shall, farther along, enable them "to walk on their own feet."

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AT ALL DRUGGISTS

D-61-1

School Problems

Edited by a School Executive

264. How many children should a teacher be allowed to keep back? (New Mexico.)

As many as really need it, will really profit by it. If a teacher has to keep back more than ten per cent. of a class of forty the situation needs serious study. The minimum requirements may be beyond the children; there may be poor teaching or some other mistake may be found and quickly remedied.

Non-promotion is a serious thing in a child's life, and the school systems who are making the most earnest efforts to meet the needs of the pupils are having the fewest failures. I do not belong to the group who say a pupil should never be allowed to fail of promotion. I believe there are exceptions, but they are few. Non-promotion leaves a social scar on the child which is difficult to measure. An inferiority complex or an idea that you are a second-rater is a great barrier to later success. We have no way of knowing how much failure in adult life is due to such early failures. Every case in promotion is an individual case, and should be decided with the thought of the pupil's mental, physical, and social welfare. From these viewpoints is it best for this pupil to go on? The teacher must look ahead not to just next year, but on through to adult life for this pupil. With all the evidence before her and all the wisdom and human sympathy within her she makes her answer.

265. How can we help our pupils after they leave us for the industrial world? (Miss.)

A good plan is to keep a card catalog which really gives enough confidential information to be of service in recommending pupils. This department should be in the hands of one teacher, and in a short time the industrial world will begin to come to you to recommend not only your new graduates but pupils who have been out from your school for a couple of years. We owe it to our boys and girls to try to keep track of them for at least two or three years and help them to get started in the best way.

266. Where does a teachers' organization fit into a school system? (Ohio.)

The answer to that question depends somewhat on the kind of a teachers' organization you have in mind. If it is a masters' club it naturally will contribute on administrative problems. If it is a classroom teachers' organization it may make its most valuable contributions to the classroom situations. In any case a teachers' organization should make both general and particular contributions to the school system. Their services are often valuable in conducting courses for teacher improvement, bringing lectures to the community as well as to the teachers, and promoting a better understanding between the schools and the people by co-operating with other organizations. They may give assistance on revision of curriculums, salary schedules, and rules and regulations affecting all departments. The very fact that they are organized makes their services available not only for their own group interests, but for those of the superintendent, school board and other groups.

267. What do you think of boys being sent from one country to another? (New York.)

I think it is a fine plan, and international peace is going to come quicker by exchange of ideas through youth than by any other way. Such travel beats any book study or lecture teaching possible and brings understanding to both the travelers and country receiving them. Contests among the youth of various countries should be promoted.

268. What can I do to improve my teachers' speaking voices? (Mass.)

This is a great problem, particularly here in the North, and I realize just the task before you. I hope you yourself have a beautiful speaking voice, and understand the mechanics of it. That is the best start you can have. Then let your teachers know you are very sensitive to voices. The human voice is the most wonderful of all instruments, and its possibilities of expressing not only thoughts but all shades of all our various feelings makes it one of our greatest assets. On the other hand I have heard teachers' voices of such quality that they were like great wooden mixing spoons, stirring up all the undesirable, evil emotions and tendencies in the entire class. The training schools in the past have failed to do all that might have been done on focusing attention on this point, and consequently teachers come to us with no attention on the matter. If they think of it at all "you have the voice nature gave you," and let it go at that. The idea, to say nothing of the obligation of cultivating it has never dawned upon them, so that is one place to start. Through a talk in a teachers' meeting by yourself or some one brought in for the purpose, the subject of the speaking voice can be taken up, and definite standards and ways to meet them mapped out. Courses in voice culture not from the singing or public speaking viewpoint, but from intelligent use of the voice in the classroom, are to be had. They should increase in number, and teachers should be directed toward them.

Serious individual cases may need individual conferences where tact and inspiration must precede definite guiding.

Your greatest hope lies in understanding and studying the subject yourself and guiding your own group.

CHARACTER CHATS

By JOSEPH B. EGAN, A. M.

Forgiveness—I

The philosopher moved his seat into the shade of the fig tree. "Friends," he said, "Have I ever asked anything of you? It is well that you say 'no,' and yet you have given me much, as much, in fact, as I have been able to receive. See yonder official telling one man to go here and one there. Is he not the captain of fifty others? and is not his word law?—and see how the merchants give him presents, one a bunch of choice grapes, another a dozen pomegranates and another a huge watermelon. I may be wrong, but unless my eyes deceive me, those who give freely are given, in return, the choicest corners in the market-places, while those who give not are crowded close to the hot walls. How many men thus measure out their service by the pay they receive, forgetting that there is another pay whose value is determined by the spirit in which the toiler toils. I told you once a story of Al Mahid's father; today I shall tell you of that worthy man himself.

* * *

"Al Mahid sat in his dingy shop, plying his bright needle on the sandal in his lap. His long, black beard was parted and tied behind his waist. A shadow fell across the rough tiles, and the whimper of a little girl broke through the drowsy silence in which only a bright fly droned round and round Al Mahid's head. People had remarked about that fly. When a ray of the sun shone on the metallic lustre of its back, its swift circling spun a golden halo around the cobbler's head. Al Mahid threw up his hand to drive off the fly, so that he might hear the whimper of the little girl with clearer ears. 'You have hurt your finger,' he said quietly. 'Come in! I shall look at it. Not a bad hurt,' said he, as he bent his dark eyes on the wound, 'but one that needs mending like a torn shoe. Sit there on my bench while I heat the water and wash my hands and prepare the needful things. I suppose,' he went on, 'that you have no hatred in your heart?' 'I hate a little boy,' said the child, lifting up her frank blue eyes. 'That is the bigger hurt,' said Al Mahid. 'Is it not known to you that I never heal those who hold hatred in their hearts?' The little girl nodded gravely. 'And yet you come?' 'He threw mud on me!' said the girl, 'but I shall forgive him if you will heal my cut.' 'Nay, nay,' growled Al Mahid. 'Forgive him because he is your brother.' The little girl smiled brightly. 'I shall bring him to you,' she said, 'and you can make him forgive, too.' Al Mahid smiled.

(To be Continued.)

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Forgiveness—II

"Scarcely had the cobbler taken up his sandal again when a beggar crouched in the doorway.

"'Mercy,' he cried, 'I have come a day's journey over the hot sands to feel your healing hand upon my sores.'

"'Is it so?' asked Al Mahid. 'Then I am glad. Go into yonder court and bathe in the flowing stream. I shall prepare new clothing for you.'

"When the beggar had bathed, Al Mahid set goat's milk and bread before him. As he devoured the food the dark eyes of the physician were upon him, searching his soul.

"'You hate your brother,' he said simply. The beggar scowled.

"'It is true!' he answered. 'My brother has made me what I am. May his bones rot in the desert and be picked clean by wolves!'

"'Go forth!' said Al Mahid. 'I cannot heal your sores while hate festers in your soul. When you can forgive your brother from your heart, come to me once more.'

"'Mercy!' cried the other. 'Mercy on one whose body is a living curse.'

"'I have no virtue for those who hate,' said Al Mahid, sorrow deepening like an evening shadow in his eyes.

"Again the physician sat at his bench and plied his needle on the sandal in his lap. He sighed. The noise of running feet came from the street without. Two stalwart men carried a frail woman in and set her down gently on the long stone bench beneath the window. 'She is afflicted,' said the husband. 'For two years now she has suffered as you see. The most learned doctors have bent over her and shook their heads and gone away. Gold and silver shall be yours if you can bring her back to strength.' 'Gold and silver I have none,' said Al Mahid, 'neither shall have, save as I earn them by my cobbler's art. Go forth into the street, and leave this woman here with me.' When the room was quiet Al Mahid sat down at the woman's side. He took her cold hand in his and looked deep into her eyes. 'What is it?' he asked. 'There is no illness in the flesh.' When she had told him, sobbing it forth in tears, Al Mahid dried his own eyes and said: 'Now that you hate no more, you shall get well,' and calling in the woman's husband, he said: 'Take her far off to her childhood home, and there, beneath the shadow of the high hills, let her gain strength.' The gold that you would offer me, give to the beggar in the clean clothes who haunts my door,' and even as he spoke, the woman rose, and falling on her knees, clasped his hard hand in hers, and pressed it to her cheek. 'If this keeps on,' sighed Al Mahid, 'I shall starve, for I have no time to earn my daily bread,' and as he spoke, the copper-colored fly droned out its bright, ceaseless circles around his dark head."

(To be Continued.)

Forgiveness—III

"It was evening, and Al Mahid lighted the low wick in his earthen lamp. There was no sound in the gloomy room. Even the fly had sought rest on a grimy rafter far overhead. Al Mahid nodded as he toiled. Suddenly a blare of trumpets roused him from his dreams. He rose and stood under his arched doorway and looked down the street. The soldiers of the Sultan advanced upon him. 'The Light of the World is sick,' said the captain of the guard. 'Your fame as a physician has gone into all lands. He commands that you come unto him and heal him of his ills.' 'My work is here,' said Al Mahid. 'Let the Sultan come unto me, as do all these.' 'You pig!' cried the captain. 'The Sultan will give you gold,—basketsful, if you heal him as they say you can.' 'Gladly would I heal him,' said Al Mahid, 'but he lives three days' journey from this spot. I minister daily to those who need my skill. Let the Sultan be brought here!' 'Fool,' cried the captain of the guard, 'Twice thirty stripes shall be criss-crossed on your bare back when the Sultan hears that you have defied his word.' 'Let it be so,' sighed Al Mahid. 'My work is here.'

* * * *

"'What manner of man is this?' asked the Sultan. 'He spurns gold, receives nothing for his work among the ill, cares not for my royal orders and lives by making shoes for those who have little with which to buy, and yet his fame has gone abroad about the world and knowledge of the cures he has wrought is in all men's minds. Set my bed upon a camel's back. I go to him. Perchance he is a prophet come into this troubled age to heal more than its bodily sores.'

(To be Continued.)

Forgiveness—IV

"Al Mahid tapped with his heavy hammer as the sandal took shape upon his lap. A bright beam of sun slanted down upon him. In it, like a bright planet, the copper-colored fly hummed brightly round and round, spinning a gleaming circle of gold about his head. The Sultan watched the fly with earnest eyes. 'Light of the World,' said Al Mahid, 'free first your soul from hate, then shall I lay healing hands upon you.' 'You dare say that to me?' cried the Sultan. 'I dare all things,' said Al Mahid, 'except to heal him in body whose soul is sick unto death.' 'I hate my brother,' said the Sultan, fiercely. 'He would rob me of my throne.' 'Guard against him,' said Al Mahid, 'but hate him not.' 'It is not easy,' said the Sultan, 'but there is something in your words that bids me try.' 'It is enough!' said Al Mahid. 'From this moment health shall flow back to you. Arise and walk!'

* * * *

"A palace grew upon the river bank a thousand paces down the same street on which Al Mahid dwelt. Within it lived the Sultan, ruling from its simple throne a new empire in which people were not unduly taxed, in which the poor were cared for, and no widow waited long for bread. One evening the Sultan came to Al Mahid's shop and sat down and talked to him as he toiled. 'Strange man,' he said, 'Gold and fine raiment wait for you, and yet you hunger when your trade is dull. You hunger now. Well is it known to me that you have not eaten since yesterday. You shame me who draws his food from the granaries of the world. Give me leather, too, so I may cut out shoes, even as you.' 'Light of the World,' said Al Mahid, 'you are dearer to me than my own life; here is the leather, cut out a sole for a beggar's foot.' 'Your knives are sharp,' said the Sultan. 'Behold, I have cut my hand.' 'Then,' said Al Mahid, 'I must heal you once more. Is there hatred in your heart?' 'Al Mahid,' cried the Sultan, 'You have set me free. I hate no man. Behold, upon the beggar's sole shines a red spot of royal blood. At his first step he will crush it in the dust. Heal now my cut!'"

The philosopher rose wearily. "I am getting talkative," he said. Old men are that way, but I feel that you ought to know that the Sultan had thought long and deep before he drew the keen knife across his own palm."

The Boy and the Rainbow

There was once a boy who was lazy. He was willing to eat and to play, but when it came to work—that was quite another matter. One day his teacher took him aside and said: "James, do you know that at the end of every job that you do well, there is a gift of joy waiting for you?" James smiled. He didn't believe a word that the teacher said. He thought of his last job—sweeping out the cellar, and wondered just where the gift of joy was in that. Somehow, he had missed it. All he remembered was a headache from the dust, and the bath his mother made him take. He also remembered what his father had said, the cellar looked as though a wild bull had gone through it, and that it was more work to fix up after him than to have done the job himself. "Now, James," continued his teacher, "I want you to look for this gift of joy. It is there, I promise you, but you must do your work well to get it." That evening when James reached home his mother asked him to water the lawn. James would rather have played ball in the vacant lot across the street, but he remembered the teacher's promise and set out deliberately to find the gift of joy. He turned on the fine spray and watered the flowers next to the house, then he wet down the hot, dusty sidewalk, then he sprinkled the vines until each leaf dripped a silver stream, then he pulled the hose out into the open yard and began to water the lawn. Suddenly, as the fine spray rained out from the hose nozzle, the sun filled it with splendid glory. A beautiful rainbow arched itself over the mist of water,—a miracle of lovely color, in which each glorious band was painted on the moist air as by a master's brush. It seemed to James that he had never seen anything so beautiful before. He studied it and moved it about, shifting his rainbow where he willed, filling the garden and the lawn with a color and beauty that even the most lovely flowers had never given it. With a shout of joy James called the other boys and the ball game was forgotten in the beauty of the rainbow James had found as his gift of joy.

The next day, as James entered the classroom, he went up to the teacher's desk, instead of going, as usual, to his seat. He told the whole glowing story, and later repeated it to an interested class. "James has found one gift of joy," said the teacher. "There are others waiting at the end of every task well done." That day the children studied hard. When three-thirty came, the teacher called the class to attention. "This has been a perfect day," she said. "I feel very happy about it, myself. I have found the gift of joy. I wonder who else has found it." Every hand was lifted. "James," said the teacher, "what gift have you found?" "I don't know," said James. "It doesn't seem anything at all, and yet I feel the gift way down inside of me." "Mary," went on the teacher, "what gift have you found?" "I feel happy," said Mary. "I want to sing." "Excellent," cried the teacher. "Let us sing one verse of 'America, the Beautiful,' before we part."

When James reached home that evening he went in through the cellar door and took off his coat and rolled up his sleeves. A half hour later the cellar was a different place. Everything was neatly piled up; every cobweb had disappeared, and even the old furnace had been polished up a bit. At supper time James' father looked across at his mother and winked. "Something's happened," he said. "A helpful fairy got into the cellar. I didn't know the place." James glanced up at his father and smiled. "Do you know," went on his father, "I think that fairy ought to have a new suit of clothes for his birthday." "I think so, too," said James' mother. "I'll take him down to the store next Saturday." Then James' father reached over and slapped him on the back and laughed, and James' mother laughed, and James laughed. What a gift of joy had come to all three of them!

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to many requests, Mr. Egan has authorized the issuance of a limited edition containing

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EDUCATION IN ACTION

"Wall Newpapers" To Promote Literacy

The Mexican government is engaged in an intensive campaign to wipe out illiteracy. One of the methods will be "mural newspapers." The government is soon to publish the first edition of the "mural newspaper," printed in large type on posters six by nine feet in size, which are to be pasted on walls in cities, towns and villages throughout the country. New editions will be put out regularly and the paper will be edited in simple language and will deal with subjects of "uplifting" nature. The object is to encourage the people to read and to inculcate in their minds ideas that will make for the mental betterment of the race.

Variety of Taxes For Education Needs

For the support of education an increasing number of states use other than property taxes to provide all or part of the necessary funds, according to William John Cooper, United States Commissioner of Education. Eight states use personal income taxes, eight states, inheritance taxes; 7, a specific form of corporation tax; 5, a severance tax; 8, occupational, business, and license taxes; and 11, a sales tax. Among the last-named are included five states which have a tobacco tax, and one state which has a tax on malt sirup.

High Schools Best For College Preparation

That students coming to Harvard University from public schools are better prepared for college than students from private or "tutoring" schools is indicated by a study recently made at the university of the records of freshman students in the classes of 1929 and 1930. It was found that of 436 men in the class of 1929 who entered as freshmen from public schools, 102 obtained ranks which gave them places on the dean's list, and sixty had unsatisfactory records. Of 411 freshmen in the same class who came from private schools, 53 were put on the dean's list, and 92 had unsatisfactory records. In the class of 1930 the number of freshman students who entered from public schools was eight more than the number of freshmen who entered from private schools, but the number of those coming from public schools who at the end of their freshman year were placed in the first 3 groups of the rank list, was greater by 54 than the number of those who came from private schools.

Bureau to Survey Secondary Education

The Congress of the United States has authorized the Bureau of Education to make a study of the organization, administration, financing and work of secondary schools and their articulation with elementary and higher education. The survey will cost approximately $225,000, of which $50,000 will be available during the fiscal year 1930. Plans for the study are already under consideration, although it will not be actively undertaken until the beginning of the next fiscal year, July 1. The survey of secondary education will be parallel to the survey of land-grant colleges under the direction of the Commissioner of Education which is now in progress.

Foreign Students Studying in Paris

Statistics just published by the French Ministry of Education show that never before in the history of the University of Paris have so many foreign students come there for instruction as have now been enrolled for the spring semester. Out of the 24,994 students thus matriculated 6,745 come from foreign lands. To accommodate this unprecedented number, student pensions and various national hotels have been increased and work, for future provision, is being rushed on the remaining dormitory buildings of University City, near the Paro Montsouris. Among the various colleges the Faculty of Law holds first place as the magnet for foreign students, it having registered nearly 2,000, with fewer than 1,500 native Frenchmen. The students matriculated in the law courses are chiefly from Central Europe, Japan and South America. Next comes the Faculty of Letters with nearly 1,900 foreign students, in which British and Americans lead other nationalities. Americans lead in the Faculty of Medicine, which is training nearly 1,500 foreign students. Last year the British Institute was founded by the Marquis of Crewe. It now has on its register 200 French and 100 British students.

Three Million Studying Drama

Asserting that there are more than 65,000 dramatic school and little theatre groups in this country and that 3,000,000 students are actively engaged in dramatic work, Milton Smith, Columbia University professor and dramatic authority, declared that "never before in the history of the world has there been such an interest in the non-professional theatre, nor has play production ever been wider or better."

British Teachers For German Accord

Another step has been taken by the teaching profession of England and Wales to promote friendly relations with Germany. At its conference in January the association of headmasters of secondary schools passed a resolution, supported by the president of the Board of Education and the German Ambassador, in favor of entering into friendly relations with German teachers. The Headmasters' Association has now sought the co-operation of the associations of headmistresses, assistant masters and assistant mistresses with a view to carrying this policy of friendship into effect. The result is the establishment of a committee of four (one from each association) to co-operate with a similar committee in Germany, with a view to promoting the work of a joint body representing the teachers of both countries, called the Anglo-German Academic Bureau. The Headmasters' Association is going a step further and is inviting a representative of German secondary school teachers to attend its next annual conference.

Soviet Graduates Repay Government

Graduates of soviet universities must hereafter reimburse the government for tuition by working at their specialties in government institutions after they leave school. A decree to this effect has been passed by the Council of People's Commissars. The decree applies to students who have been receiving government stipends during their school days. They must now hold themselves at the disposal of the government for a number of years and tackle any task to which they are assigned. Private enterprises may employ them only by express permission of the government.

Forestry Students Taste Camp Life

The course in forestry at the University of Maine takes the class each winter literally "to the tall timber." The plan was introduced in 1923. Last winter twenty-six students spent eight

weeks in a camp voluntarily provided by a company at Schoodic Outlet, Lake View Plantation, in the heart of the wilderness. There the college men followed a routine similar to that usually observed in such camps. The students saw actual lumbering operations being carried on at different camps, made maps showing the different kinds of timber growth within certain areas, and also plotted a railroad through the forests. Professor Gilbert I. Stewart of the University of Maine was in charge of the camp, assisted by George H. Gruhn of the Maine Forestry Department.

Work Goes After Carnegie Seniors

Two months before graduation, seventy per cent. of the 172 prospective graduates of the Colleges of Engineering and Industries at Carnegie Institute of Technology had received offers of permanent positions, according to a report received by President Thomas S. Baker from the Bureau of Recommendations. A majority of the offers, it is announced, have been accepted. Carnegie officials point to this year's development as a refutation of the theory that the demand for engineers and technically trained college men is on the decrease. At the University of Chicago seventy-nine men of the senior class at the university have already accepted positions with business organizations. Representatives of many big firms have been spending the last two months interviewing the seniors, and the scouting for future executives is growing each year. Big business is demanding college men—men for its ranks—and the popular belief that all college graduates turn bond salesmen is disproved by the facts, according to Harold Cowley, executive secretary of the Bureau of Vocational Guidance and Placement of the University of Chicago.

Put Conscience Before Loyalty

Barnard College students recently went on record as placing respect of personal convictions before allegiance to the student body. "To execute the wishes of the undergraduate body as long as these do not conflict with my personal convictions as to what constitutes right and justice" was written into the oath of office which was taken by Miss Gladys Vanderbilt, new president of the undergraduates' association. The occasion for the oath was the annual installation of officers in Barnard Hall. Both "public welfare" and "personal convictions" are taken into account by that part of the constitution which contains the oath of office. In this the young women faced the problem of showing allegiance both to the community and to themselves, and have attempted to reconcile a conflict that might arise in the execution of this dual allegiance.

Latin on Diplomas Yields to English

Latin has disappeared from the diplomas of the University of Chicago. So has the ribbon that once tied the solemn parchment roll. Henceforth graduates of the institution will receive flat sheepskin records in envelopes, and the language of the document will be plain, everyday English. In announcing the new style the University Record states: "The diploma in its new form simplifies distribution at the convocation and is of a size suitable for preservation or for framing, something which could not be said of the old blanket sheet sheepskin." The present style is 10½ by 8½ inches. The parchment is imported from England as before.

Aero College Opens With Forty Students

The Hancock Foundation College of Aeronautics, established under an endowment provided by Captain G. Allan Hancock, Los Angeles millionaire sportsman and backer of the famous Southern Cross flight to Australia, opened at Santa Maria, Calif., May 1. Forty students have been selected from 100 applicants to attend the school, described as a non-profit institution.

Education to Fit The Student Urged

Mrs. Marietta Johnson, who for nearly twenty years has been fighting the conventions in an attempt to develop an educational system which will emphasize the child rather than the process, told an audience in Rochester, N. Y., that the measuring stick of a child's power should not be what he knows, but how he grows. "Our school standards are based on what the child knows, what he can do, and how he behaves. The standard should be what he needs," she said. "The difficulty is that our theories of life are static," she explained. "We are always working for objectives, for a better job, or a better house. Children, we say, go to school to prepare for life. Education is life itself. Who cares what we do if we spoil ourselves in the doing?"

Public Smoking Banned for Girls

High school girls of Holland, Mich., may smoke—in jail. Police have issued an edict against smoking by high school girls in hotel lobbies or elsewhere in public. The young women will be arrested if they fail to heed the order, officers warn.

New York Boys Keen News Readers

Ninety-four per cent. of the 65,000 boys attending continuation school in New York State are newspaper readers, according to a survey made recently. Fiction ranks second and story magazines come third. Only one boy in four reported that they patronized public libraries. One-third of the boys were interested in current event magazines and more than one-fourth in history, biography and travel.

Columbia to Train New Type of Scientist

Columbia University made it known recently that the teaching of geophysics, the science by which the application of the laws and technique of modern physics is made to reveal the constitution and structure of the earth's hidden riches, had been approved. Dr. Charles C. Berkey, Professor of Geology, said that the mating of physics and geology in a new and expert method of wresting secrets from beneath the soil's crust is normal development of science, however unusual it may seem.

THE ARLO BOOKS

READING INTERPRETATION EXPRESSION

The Cobbs have competition! A third grade in Durham, N. C., has just sent us another chapter to be added to CLEMATIS. Their teacher writes us:

"The children are always so genuinely interested in your books that I feel as if I know you already. A third grade has just finished reading CLEMATIS, and when given the opportunity of commenting on the book, many of the pupils said: 'I wish Clematis was much longer!' Or, 'Tell Mrs. Cobb to write another book about Clematis!' As a result I have allowed them to add a chapter to your story."

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TREND OF THE TIMES

ONCE MORE the hope to get the right to vote has faded away for the French suffragettes. The Senators have decided, by 175 votes against 126, to adjourn the debate on electoral rights for women. And when the Senators adjourn a debate it means it will not be brought up again for several years.

ENGLISHMEN are beginning to demand a salad instead of a steak, it has been revealed in London. British imports of meat have fallen off sharply; the number of cattle in England has dropped from 11,800,000 in 1913 to 8,130,000 today. Imports of fruit, on the other hand, have almost doubled in the last two years. Some observers attribute the decline in meat eating to the modern vogue of slenderness.

PLACES OF WORSHIP totaling 532 were closed in the Soviet Union in 1928. They were converted into clubs, public schools, boarding houses, libraries and reading rooms, ambulatories and hospitals, cultural centres or museums. Two hundred and fifty-three places are marked for similar conversion this year, but there will be plenty left for religious purposes. A recent survey showed that there were some 50,000 churches in all of Russia.

INCREASE in the number of individual contributors to welfare and philanthropic activity in American cities, of from four to fifty times, since the establishment of the community chest plan, have been reported. A far more widespread and deep-rooted community consciousness has come into being since the idea of federated financing and co-ordination of welfare work has taken hold upon the business and social sense of the people, it was stated.

GASOLINE TAXES amounting to $305,233,842 were collected on the sale of 10,178,344,771 gallons of motor fuel in 1928 in the District of Columbia and the forty-six states in which the tax was effective during the whole or part of the year. Massachusetts and New York were the only states without a gasoline tax in 1928. These two have since passed laws providing for such a tax.

CHEMISTRY, by finding new uses for farm products and by-products, so as to reduce "burdensome surpluses," can do more toward farm relief than any legislation Congress may pass, declares L. J. Taber, Columbus, Ohio, Master of the National Grange. Outstanding chemists of the country attending the convention of the American Chemical Society at Columbus were impressed with how integrally bound up are the prosperity of the chemical manufacturer and the farmer.

MEXICAN BORDER has been swept clean of revolution. The last important body of revolutionary troops in the field have surrendered to federal authorities. Under the terms of agreement, amnesty was offered to all line officers and soldiers under them. High ranking officials of the rebel army were not included in the offer. Fifteen hundred rebel soldiers transferred allegiance.

TAXABLE FORTUNES of from $1,000,000 to $2,000,000 are more numerous in the United States than in Great Britain. In this class American returns show 61 for each 1,000,000 people, compared with 47 among the British. In the multi-millionaire brackets, those reporting incomes above $500,000, the United States has 7 per 1,000,000 of population, and the United Kingdom 3½. The total accrued social income of the United States is apparently 4½ times that of the United Kingdom in 1924.

LURE OF AVIATION is appealing strongly to the youth of the United States. Nearly 15,000 youthful civilians now hold student licenses issued by the Department of Commerce, which rate them as pupils in aviation. Thus far the result of this youthful enthusiasm for the new thrills of aviation has resulted in almost tripling the number of trained aviators upon whom the United States may call in case of war and who now are slated to form the flying personnel of the air transport lines of the two American continents.

DEPARTMENT STORES in New York and other large cities usually do about one-seventh of their year's business in December owing to the custom of giving Christmas gifts.

IN TWELVE YEARS the Federal Reserve Banks built up a surplus of $229,000,000, paying meanwhile to the Treasury $140,000,000 as a franchise tax.

The BOOK TABLE

OUR COUNTRY. A First Book of American History. By Elizabeth C. Coddington and William J. Long. Cloth. 402 pages. Boston, New York, Chicago, London, Atlanta, Dallas, Columbus, San Francisco: Ginn and Company.

There is no educational rivalry more important than that of making a school history of the United States which will leave out the most that children rather not think about, and make what they should know so interesting that it cannot be forgotten, and in these two crucial tests this book is one of the best, if not the best that has been written.

The most serious mistake in school history writing has been in dealing with the mistakes of the North just after the war of the States and of the South in its reaction. Most histories devote vast space to these tragedies, but this book deals with both problems adequately from 1929 in one paragraph of five sentences and seventy-seven words. This alone should make "Our Country" famous. But it has other merits. It is charmingly written in dramatic style and makes attractive important factors in every vital factor of our country's history.

MODERN METHODS OF TEACHING GEOGRAPHY. By Claude C. Crawford, University of Southern California, and Lois P. McDonald, Los Angeles Public Schools. Cloth. 306 pages. Boston, New York, Chicago, Dallas, San Francisco: Houghton Mifflin Company.

Geography has changed and will change even more. The last decade has re-created the geography of every continent. Civilization has changed more in a decade than in many previous decades. There are now no barbarous or savage people, no really uncivilized people.

"Modern Methods in Teaching Geography" really means "How to Study Modern Geography." Geography has been the best taught subject in the public schools for half a century, but geography has changed more than all other subjects, and this calls for important changes in methods of teaching geography.

These authors have followed intelligently the leading changes in methods and state the results of these changes attractively. The most interesting contribution they make is the character of the true-false test.

ADULT EDUCATION IN HOMEMAKING. By Verna M. Payson, assistant supervisor of Household Arts, Massachusetts, and Alice H. Haley, formerly supervisor of Home Economics of Minnesota. Cloth. 251 pages, with Charts. New York: The Century Company.

This is the first book in the Century Vocational Series, edited by Charles A. Prosser.

The education of adults is vital to American stability. The complex life which cannot be escaped requires that adults in the home and in society, in earning and in spending money, in everything men and women must be educated or re-educated.

It is practically impossible today for an adult to be self-educated. It is almost equally true that no teacher of children in a school can teach adult classes. Teaching adults is literally a profession in itself. Adult students want to use what they learn at once. They are not preparing for day-after-tomorrow. They are not studying for mental discipline. It is a cash and carry business.

The Payson-Haley Adult Education in Homemaking is intensely practical and at the same time is educationally scientific.

A SOCIAL INTERPRETATION OF EDUCATION. By Joseph Kinmont Hart, University of Wisconsin. Cloth. 458 pages. New York: Henry Holt and Company.

This is one of the choicest educational books we have ever read. There is too much of it, but there is nothing of it that could be spared. It is the only book on education from which we read every day when we are at home. We rarely read more than a paragraph, for we don't want to lessen the effect of some sentence. For instance, "The greatest single crime in our scholastic education is the school's denial of dramatic moments in the experiences of childhood and youth, and *its reliance upon* the line upon line, precept by precept type of instruction. It is true that teachers often attempt to 'pump up' the feelings of children by calling attention to words, phrases, sentiments which they think 'beautiful,' and which they want the children to 'enjoy!' 'Is it not beautiful?' they ask. *Most such questions are sheer impudence.*"

We have read the last chapter of eight pages several times and shall read it many times more. "American culture cannot be made merely of old cultures handed down in bits from academic heights."

You will not buy this book. It is too large, but insist that the library order it and then be the first to "take it out" and read the last chapter two or three times at once.

ADVENTURES IN STORYLAND. A First Reader. By Frances Lilian Taylor, Teachers Training School, Galesburg, Illinois. Illustrated by Clara Atwood Fitts. Chicago: Beckley-Cardy Company.

It is cause for wonder how new School Readers for Primer and First and Second Readers can be brought out by every publisher along the same line and each of them better than any other of them.

This First Reader by Frances Lilian Taylor has forty stories fascinating to little people, each picturing animals, most pets, like many similar readers for little people, and yet there is nothing in any way like any other reader of the kind. We are sure that a school that has every other First Reader will have this or there will be trouble. Fortunately the Supplementary Reader habit provides children with all the best readers for the lower grades that are published.

Books Received

"Our Country." By Elizabeth C. Coddington and William J. Long.—"The Word Method of Teaching Phonics." By Anna Dorothea Cordts.—"Manual for the Primer." By Anna Dorothea Cordts. Boston: Ginn and Company.

"Words." Second Revised Edition. By Rupert P. SoRelle and Charles W. Kitt. New York: The Gregg Publishing Company.

"Essentials of Civilization." By Thomas Jesse Jones.—"Early Poems of John Milton." Edited by Mercy A. Brann.—"Tests for Studies in Grammar." By Mabel C. Hermans.—"English for Daily Use." By Edna L. Sterling and Miriam E. Cole.—"Oral English and Debate." By Lyman M. Fort. New York: Henry Holt and Company.

"Elements of Public Speech." By J. K. Horner.—"The Fundamentals of Argumentation and Debate." By J. Walter Reeves.—"Primary Arithmetic Pad." Number One. By M. S. Robertson and L. S. Rugg. New York: D. C. Heath and Company.

"The Philosophy of Teaching of St. Thomas Aquinas." By Mary Helen Mayer. Milwaukee: The Bruce Publishing Company.

"Booklets of Related Reading Activities." By Marjorie Hardy. Chicago: Wheeler Publishing Company.

"A Self Rating Scale for Supervisors, Supervisory-Principals and Helping Teachers." By Edwin J. Brown. Milwaukee: The Bruce Publishing Company.

"May Day Festival Book." New York City: American Child Health Association.

"Spanish Idiom List." Compiled by Hayward Keniston. New York: The Macmillan Company.

"Wide Awake Junior." By Clara Murray. Boston: Little, Brown and Company.

"Hindu Fables." By Dhan Gopal Mukerji.—"Living Wild." By Agnes Chowen.—"Joscelyn of the Forts." By Gertrude Crownfield. New York City: E. P. Dutton and Company.

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A Soft Answer's Effect

"You seem able-bodied and healthy," she remarked coldly; "you ought to be strong enough to work for your meals."

"True enough, lady," he replied. "And you seem beautiful enough to be in the movies, but evidently you prefer the simple life."

The dinner he got was delightful.

Some Job

Mother—"What is the matter with little Chester?"

Tommy—"He's dug a hole and he wants to bring it into the house."

Something Saved

Reginald—"I heard that the lawyers got most of the estate. Did your sister get anything?"

Robert—"Oh, yes! She got one of the lawyers."

Not Business-Like

"Funny to me they build all these filling stations along the paved highways."

"What's so funny about it?"

"Well, you would think they would build them along the detours where all the traveling is done."

A Summer Necessity

Mr. Pester—"What's the idea, taking the maid with you to the theatre?"

His Wife—"Why, to carry my summer furs, stupid. It's so hot I can't bear to touch them."

Fair Exchange

Angry Motorist—"Some of you pedestrians walk along as if you owned the streets."

Irate Pedestrian — "Yes, and some of you motorists drive around just as if you owned the car!"

Giving It Time

"Where is Dorothy?"

"She has gone to Europe to let her hair grow."

Cruelty to Husbands

Bobby—"Am I descended from a monkey?"

Mother—"I don't know. I did not know your father's people very well."

Worth Remembering

Stop and let the train go by;
It hardly takes a minute.
Your car starts off again intact
And better still—you're in it.

Force of Habit

She—"He's so romantic! Whenever he speaks to me he starts 'Fair Lady.'"

He — "Shucks! There's nothing romantic about that. That's just force of habit. He used to be a conductor."

Soon or Never

First Spinster—"Which would you prefer in your future husband—wealth, position or appearance?"

Second Spinster—"Appearance, my dear, and he's got to appear pretty soon."

The College Perfect

Visitor—"Those are nice. dressing rooms you have attached to the football stadium."

Professor—"Dressing rooms? Those are the college buildings!"

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JOURNAL MAIL BAG

Students Abroad

Editor Journal of Education:—

Europe offers many opportunities for the American student—for example, contact with strange people, new studies, a broader world-view, pleasant travels to beauty spots and historical sites, etc. In university centres, too, the student finds much to attract him.

In Geneva, Switzerland, for example, the Students' International Union is doing a great work, for students from fifty-five nations. Groups representing all religions, races, social strata, intellectual capacities, etc., get together in the pleasant neutral atmosphere of the Union under proper guidance and surroundings. There are discussion groups and many other means of attracting the keen-minded students, and the Union has a library and devotes special hours to music and sociability. The tea hour is also very popular.

The Union has, according to Miss Amy Cryan, secretary in Geneva, some hundreds of members, but attracts several thousands each year to its activities.

In an interesting letter which she kindly sent to me in response to my letter of inquiry, Miss Cryan stated the following, which may be of interest to readers of this journal: "We are a Union to offer a meeting-place to the foreign students who come to Geneva to study in the university, where they do their research work chiefly, though a few study in the League of Nations library. We arrange at the Union lectures on Monday evenings and often on Wednesday evenings on international problems, and the members of the secretariat of the League and of the International Labor Office are very generous with their time in giving us these lectures. We also arrange small study groups for discussion of special topics. But the chief thing the Union does is to provide a place where students of different nations may meet in comfortable rooms and exchange views."

One wonders just how such splendid movements will bear fruit in the future. The student is challenged as never before to relate himself to world problems and to devote himself to matters of which the student of forty years ago heard little indeed.

I think that it would be splendid if we could have, in some form, a symposium of views of students who have traveled and have come in contact with the broadening experiences which result from being an alert citizen of the world. We ought to know what students, for example, think of what they saw in Europe or elsewhere this summer; we ought to have them tell us what ideas this experience has given them. During this year I wonder how many students are making it decidedly plain to their teachers and to their fellow students that they were changed or enriched by some enlarging experience during the past summer or past year?

Turning to another matter, I may state that, after questioning leaders in Holland, Switzerland, Italy, Turkey, Egypt, Sweden, France, Belgium, and England, few who are in touch with young people claim that there is in any real sense a "youth movement." I think that this whole matter has been much over-played, and that much ill-informed and ill-aimed discussion has had a mythical youth movement for its subject.

Dr. Horatio S. Krans, associate director of the Continental Division of the American University Union in Europe, states that "in the universities a strong tendency toward the development of institutes that group and co-ordinate the lectures and researches of professors and students working on the same or related subjects" is noticeable. "The development under university auspices of summer schools affording opportunities for learning the French language and studying French literature, history, etc., is also to be noted. There are organizations of Protestant, Catholic, and Jewish students in the University of Paris, but social and religious organizations outside the churches are not as numerous or as fully developed as at home."

A German leader of youth also speaks of the deliverance from shackling and now meaningless conventionalities which the young people have brought about in Germany. Life is analyzed more often today for its essentials, religion has acquired a broader social outlook, people are more sincere and frank, and significant progress has been made both in private and public education. The teacher, for example, is no longer enthroned as an absolute monarch whose fiat is infallible and whose outlook is inevitably world-encompassing.

In Europe educational interests are quite closely connected with the peace problem. I talked with young people of college age in Holland, Denmark, Germany, Sweden, and other countries and all hoped that war would be outlawed and that international brotherhood would become permanent and richly fruitful. The World Youth Peace Congress held in Holland during this past summer made a deep impression upon many American young people—some of whom I talked with on board the liner returning to America.

These are only a few instances, among many, of what is available for students who go abroad. It is to be hoped that the benefits they gain may be transferred in some concrete and organized manner to the students who remain at home. Certainly the edu-

cation of the future must be world-wide in scope and thoroughly adapted to the needs of an awakened youth who find themselves in a much more prominent social position.

Very truly yours,
Richard K. Morton.

71 Farragut Street,
South Boston, Mass.

BOSTON PUBLIC SCHOOLS: The 1929 examinations for admission to The Teachers College of the City of Boston, Latin and Day High Schools, and the Training School for Teachers of Mechanic Arts will be held this year as follows:—

THE TEACHERS COLLEGE OF THE CITY OF BOSTON. For the regular four-year college courses and the regular three-year courses open to high school graduates who have completed the preparatory course: From Monday, June 3, to Saturday, June 8, inclusive, at The Teachers College of the City of Boston, on Huntington Avenue, near Longwood Avenue.

Candidates for the three-year courses are required to report for registration and conference on Monday, June 3, at 9 o'clock A. M. Candidates for the four-year college courses are required to report for registration and conference on Monday, June 3, at 2 o'clock P. M.

LATIN SCHOOLS: (For admission to the Six-Year Course): On **Friday, June 7,** and on Wednesday, September 11, at 9 o'clock, A. M. Boys will be examined at the Public Latin School-house, on Avenue Louis Pasteur; girls, at the Girls' Latin School-house, on Huntington Avenue, near Longwood Avenue.

Candidates are required to pass an examination equivalent to that required for admission to the seventh grade of the elementary schools. The subjects of the examination will be English (including Reading, Literature and Spelling); Arithmetic; Geography; and History and Civics.

For admission to the four-year course: Candidates for admission to the four-year course in the Public Latin or Girls' Latin Schools will be examined only on **September 11,** at the place, and in the subjects indicated under High Schools, below. (See NOTE below).

HIGH SCHOOLS: NOTE:—EXAMINATIONS FOR ADMISSION TO THE HIGH SCHOOLS AND TO FOUR-YEAR COURSES IN THE LATIN SCHOOLS WILL BE HELD ON THE DAY IMMEDIATELY PRECEDING THE OPENING OF THE SCHOOLS IN SEPTEMBER.

ACCORDINGLY, the 1929 examinations for admission to the high schools and to the four-year courses in the Latin schools will be held on **WEDNESDAY, SEPTEMBER 11, 1929.**

Boys and girls will be examined at The Teachers College of the City of Boston, on Huntington Avenue, near Longwood Avenue. The subjects of examination will be: English Language (including Reading, Writing and Spelling, Grammar and Composition); History and Civil Government of the United States; Geography; Arithmetic.

THE TRAINING SCHOOL FOR TEACHERS OF MECHANIC ARTS: The examination for admission of students to the one-year and two-year courses in the Training School for Teachers of Mechanic Arts will be given on **Saturday, June 8,** in the Parkman School, Broadway, between B and C Streets, South Boston, beginning promptly at 9 o'clock A. M.

For full particulars in regard to the above examinations apply to the Board of Examiners, 15 Beacon Street, Boston, Mass.

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